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BAPTIST RECORD

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EDITORIAL

On First, Fourth & Fifth Pages

NOTES AND COMMENTS

BRO. D. I. PURSER's meeting at Valence Street church, in New Orleans, closed after four weeks continuance with twenty-three accessions to the church. He had the very acceptable assistance of Brethren Thompson, of Tennessee, and Lamkin, of Texas. The church was greatly edified by the preaching, and took on new life and energy for the future.

We prevailed on Dr. Venable to furnish us a copy of his Convention Sermon for the Convention.

much other good matter is left out on that account. In our judgment our people never read a better, if so good, a sermon outside of the Bible. It will do to preserve, and we hope to see it in more permanent form.

WE are not usually in haste to report "calls" to the pastorate, but usually wait and see if the acceptance should be realized. In this case, however, from the rule and mention that our B. Y. P's Secretary, Bro. John D. Jordan, has been called to the care of the First Baptist church, of Savannah, Ga. We wish to say, however, that we should greatly regret it if he accepts, as we think him so eminently fitted for the work he is in. May the Lord direct him aright. Since the above was in type we learn that Bro. Jordan has accepted the Savannah call, and that our beloved will leave us. We mourn.

BRO. J. R. HODGES made a pleasant call on his return from South Mississippi and New Orleans, where he had been on a flying trip. He had a pleasant visit in the Crescent City, preaching for the Purser and visiting among the people, and reports well of Baptist affairs as they fell under his observation. His preaching here last Sunday at the Fifteenth Avenue and South Side churches was greatly enjoyed. He goes from here to Morton, where he can be reached by mail for the next several weeks. He is one of our strong preachers, and we hope our people will give him frequent opportunities to tell the good news.

THE SOUTHERN BAPTIST CONVENTION.

At Wilmington, N. C.

FRIDAY, MAY 7.

The Southern Baptist Convention met in the auditorium of the First Baptist church at 9 a. m. The president, Jonathan Haralson, of Alabama, called the body to order. There were 721 delegates present. President Haralson and Secretaries Lansing Burrows, of Augusta, and O. F. Gregory, of Baltimore, were re-elected for the ensuing year. Addresses of welcome were delivered by Mr. Iredell Meares and Rev. W. B. Oliver, of Wilmington, and responded to by Rev. J. L. White, of Macon, Ga. Visiting brethren were announced and received as follows: Revs. A. J. Rowland and R. G. Seymour, of the A. B. P. Society, Philadelphia, and Walter King, of Boston. Plans were then laid to pay off all the debts of the Boards during the session. Adjourned with prayer by Rev. Malcolm McGregor, of Georgia.

AFTERNOON SESSION—3 P. M.

Prayer by Rev. E. O. Ware, of Louisiana.

President Haralson announced the committee to nominate names for Seminary trustees, Rev. S. C. Clifton, S. C. Miller, Maryland; M. L. Wood, J. W. Hundley, Virginia; N. B. Broughton, W. R. Cullom, North Carolina; C. H. Jackson, W. F. Dargan, Georgia.

Home Mission Board, made its report.

The vice-presidents elected were: W. J. Northen, of Georgia; J. P. Eagle, of Arkansas; R. A. Marsh, of North Carolina, and J. Levering, of Maryland.

On motion of Dr. W. W. Landrum, of Georgia, it was voted to devote the morning hour to consideration of the Home Mission report; that a committee of one from each State report on enlargement of work, and that a special committee examine and report on the treasury report.

Dr. W. E. Hatcher, of Virginia, from the Seminary trustees, asked leave to make a special report. Leave was granted and there was profound silence while he read as follows: "The trustees of the Southern Baptist Theological Seminary assembled in their meeting in Wilmington, N. C., May 6, 1897, desire to submit to the Baptists of the South the following statement in regard to the institution whose interests have been committed to their care and management.

"First, we account this a fitting occasion to reaffirm our cordial and thorough adherence to the fundamental articles adopted at the time when the Seminary was established, and to assure those in whose behalf we hold in trust and administer the affairs of this institution of our steadfast purpose to require hereafter, as we have in the past, that the fundamental laws and scriptural doctrine embodied in these articles shall be faithfully upheld by those occupying chairs as teachers.

"Second, that we cannot undertake to do more than to state our position in regard to the historical questions involved in the discussion, I find myself in agreement with some honored historians, but what have written is the outcome of patient and honest research, and cannot do otherwise than reaffirm my convictions and maintain my position. But if in the future it should ever be made to appear that I have erred in my conclusions, I would promptly and cheerfully say so. I am a searcher after truth, and will gladly hall every helper in my work.

"Fifth, that I cannot better assure the brethren that I am a Baptist than by the assurance that I have recently declared my adherence to the principles set forth by the laws of the Seminary. I am in accord with my Baptist brethren in every distinctive principle that they hold.

"My heart and life are bound up with the Baptists, and I have no higher thought on earth than to spend my days in their fellowship and service in the name of the Lord Jesus Christ.

"Respectfully submitted, (Signed) WM. H. WHITSITT."

Then followed a season of old-fashioned handshaking with songs of rejoicing.

When quiet was restored, Rev. R. J. Willingham made the fifty-second annual report of the Foreign Mission Board, in the main as follows:

The past year has been full of the blessings of our Heavenly Father on the work which He has entrusted to us in foreign lands. While in some respects it has been a year of great difficulties and trials, yet the Lord has prospered us continually.

China, as a result of the war with Japan, seems eager, as never before, to listen to the missionaries, and the reports from our workers in that country are very encouraging. The work in Brazil during the past year has been one of the best in our work in that mission. In Mexico, while there have not been so many additions as in some former years, there has been considerable development of the churches in the work of supporting their own pastors and building their own houses of worship. In Italy the work shows a good advancement, though this is one of the most difficult fields. In Africa the awful climate has driven again some of our missionaries from the field, but the work goes prosperously on, and needs reinforcements as soon as possible.

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Adjourned with prayer by Dr. C. C. Meader.

EVENING SESSION, 8 O'CLOCK.

Brother McCollum, our oldest missionary in Japan, reports the last year as one of the best in our work in that mission. In Mexico, while there have not been so many additions as in some former years, there has been considerable development of the churches in the work of supporting their own pastors and building their own houses of worship. In Italy the work shows a good advancement, though this is one of the most difficult fields. In Africa the awful climate has driven again some of our missionaries from the field, but the work goes prosperously on, and needs reinforcements as soon as possible.

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CHRONICLES

L. A. D.

There was great rejoicing at the Southern Baptist Convention when Dr. Whitsett expressed regrets and made satisfactory explanations, reducing his differences to the matter of the history of the English Baptists, it seems. He has never taught, as far as the Chronicle understands, that the origin of our denomination was in England; but like the rest of us, goes back through Holland, etc., to the apostles. A few partisan people have tried to take advantage of Dr. Whitsett's supposed position.

One of the best brief presentations of the history of the Baptists the Chronicle has seen was recently given by Dr. F. L. Wilkins, late Secretary of the B. Y. P. U. A. in the Evangelist 5th inst. He traces them along through the ages, and shows what they have done and suffered, and their present strength. "In 1784" he says, "there was one Baptist in this country to every 24 of the population, in 1880 one to every twenty-two." Again he says, "they had exceeded all evangelical denominations in America to-day in gifts of higher education, and were the first heralds of the separation of church and State."

Dr. Venable was the only one of our city ministers that went to Wilmington. His pulpit here was filled last Sunday morning by Dr. Hackett. Pastor David had the services of J. R. Hodges, and Forty-first enjoyed two excellent sermons from Eld. R. S. Gavin, of Choctaw county, Ala. Dr. Stone preached morning and night to his people at the Highlands, and Pastor Rogers at South Side. Fifteenth Avenue held a revival meeting, and the Outlook at Forty-first and South Side is brightening.

It has been thought best to call in the appointment of the fifth Sunday meeting of the Chickasaw Association, as most of those who would have to take part in the services have other engagements. The Mission Sunday School at Georgetown was well attended last Lord's Day afternoon. Bro. J. R. Hodges and S. S. Gavin were there, and did good service. Arrangements will soon be made to have preaching out there Sunday night.

We were glad to greet Bro. and Sister W. H. Patton during their attendance upon the W. C. T. U., and were pleased even with the pop-calls of Bro. J. E. Brunson and Bro. J. H. Williams. Bro. R. M. Guy, we learn, is visiting Cuba, Ala.; Bro. R. S. Gavin is to supply the pulpit of Forty-first Avenue church again next Lord's Day. Pastor Elliott, of Emanuel, is filling his regular appointments. Bishop Farish is at home pro tem.

Things are looking up in Meridian. Real estate is drawing attention. A large number of houses are being built, and yet the demand is for more. Our electric line is to be extended to the Cotton Mills. Sidewalks are being laid as fast as possible, and the streets are about to be paved. We hope the "hop, tea joints" will soon bend to the law, and that "blind tigers" will be driven out of the city for "good and all"—and that the "cigarette habit" will cease.

College Endowment

At a meeting of the Oxford church held to-day, the following preamble and resolutions were adopted touching the proposed movement to permanently endow Mississippi College:

Whereas, We, the Oxford Baptist church, believe that Mississippi College is the center source of power of the Baptist denomination in the State of Mississippi, being the school in which the pastors of our churches are educated and developed mentally and spiritually, and where they are panoplied in the denominational armor and imbued with the denominational spirit—its greatest efficiency and highest success is of invaluable consequence to the denomination; and

Whereas, In its present entangled condition, owing to too limited means of support, it cannot attain to the highest degree of efficiency; therefore,

Resolved, That it is the sense of this church that the present endowment of Mississippi College ought to be increased to \$100,000.

Resolved further, That we hereby commission and instruct our delegates to the State Convention, which shall convene at Grenada, Miss., to favor such measures as will make this the cause of the Convention; suggesting further, that the Convention, through its agencies, apportion the work to the Associations, and through the Associations to the churches, after the same method now employed in the interest of the mission causes, and that each church be requested to raise a number of dollars equal to the number of names on their respective church rolls, and forward same to the secretary of the State Board without cost—income on said funds to be used in defense of the college.

The church now further organizes and agrees that if such a measure is adopted by the Convention, that it will respond in a sum not less than double above amount, and will forward same say one-half by Jan. 1, 1898, and the other half by Jan. 1, 1899.

Respectfully,

GEO. W. LEAVELL,
For Oxford church,
Oxford, Miss., May 9, 1897.

Program

The fifth Sunday Meeting to be held with New Providence church May 29 and 30, 1897.

1. The value of religious newspapers in the family—J. W. Crews, S. R. Young.

2. Are there any objections to missions? If so, what are they?—J. E. Phillips, W. S. Rogers.

3. The importance of church members taking an active part in church worship—J. H. Purser, H. W. Lantrip.

4. Sunday School Interest—W. B. Thompson, Wm. Theodor.

5. Should Baptists engage in Union Sunday Schools—General discussion.

Preaching at 11 o'clock Sunday.

M. A. PRICE,
J. W. WHITE,
Committee.

Wanted—An Idea

Who can think of a new and profitable business? We are looking for a man who can do this. Send us your idea. We will pay \$100.00 for the best one. Address: The Chronicle, P. O. Box 100, Meridian, Miss.

After Two Years

DEAR RECORD: Twenty years ago next June I was a young man, a student at the hands of our beloved president, Dr. W. S. Webb. We promised each other, if living, we would hold a reunion in the College chapel twenty years from that commencement. Nine of the ten are yet alive and hope to comply with the agreement to meet one another again at the approaching commencement.

Dr. Provine has cheerfully given us the afternoon of Tuesday, June 1st, for the meeting, at that time all our old friends, and to add a host of new ones to our list.

You must come, ye editors, and bring all your flocks. Everybody is invited.

Yours truly,
I. H. ANDING.
Utica, Miss.

Our church work moves on hopefully. Collections for Foreign Missions this month will reach \$50, and from my entire field will go over \$100.

Truly,
I. H. A.

Resolutions

The following resolutions were passed by the Gallie Baptist church on the 13th Sunday in April, 1897.

Whereas, Gallie Baptist church of Gloster, Miss., by resolutions adopted and published to the world, stands committed to a full endorsement of Rev. M. T. Martin and his doctrines; and

Whereas, Said resolutions are still a part of said church records; and

Whereas, We are that said Rev. M. T. Martin at variance with the doctrines of the Bible;

Resolved, That we faithfully and earnestly war against all Baptist churches of the dangerous results attending the labors of M. T. Martin, either as evangelist or pastor, both to the churches individually and to the denomination at large.

Resolved, That we request publication of the resolutions in the Texas Baptist Standard, BAPTIST RECORD and Baptist Layman, as an expression of our church loyalty to denominational interests, and more especially to our organized missionary effort wherein M. T. Martin is more especially dangerous.

J. P. CULP, Sec. Mod.
T. H. HUFF, Church Clerk,
Gloster, April 18, 1897.

Bro. HACKETT—Please announce in RECORD that since commencement Mississippi College begins its fifth Sunday in May, the Executive Board of Central Association will not hold a fifth Sunday meeting on said day.

Yours in Christ,
J. H. HUFF,
Gloster, Miss.

Program

Of the fifth Sunday meeting of the Oxford Baptist Association to be held with Liberty church, one mile south of Oxford, on Sunday, the 28th inst., at 11 a. m., and 7:45 p. m. He will also preach on the same day at the Clark County Poor House at 3:30 p. m. Let all the people of Quitman and vicinity come out to hear this most excellent and able preacher. On the same day I will preach at Salem church, near Vossburg, two sermons to young men by special request, at 11 a. m. and 3 p. m. There will be dinner on the ground. Everybody in all the region around about are cordially invited to come and bring with them well-filled baskets for the innerman. I will also preach on Saturday at the same place at 11 a. m. These appointments will be filled by Bishop Roper and myself, the Lord willing.

J. R. FARISH

Meeting at Greensburg, La.

Bro. Z. T. Leavell, of Clinton did some very fine preaching for us recently at the above place. Congregations were large and attentive, and the interest good. The meeting was disturbed, however, by two lectures by the famous Sam Jones. Still we are sure much good was done, and we look to the Lord for the results. Our church here is weak and small, the Methodists being in the majority. The town is badly divided on educational interests, there being two high schools in operation.

T. C. SCHILLING.

The commencement exercises of Stone College, at Shuqualak, will begin on Sunday, the 30th of this month. The sermon will be preached by Rev. J. H. Curry, of Northport, Ala. The grand concert will be on Monday night following. The graduation on Tuesday night. The exercises will be delivered by J. L. Johnson, of Duck Hill, Miss. Our friends and patrons generally are cordially invited to be present.

L. M. STONE, President.

SUMMER SCHOOL OF THE Y. M. C. A. AT KNOXVILLE, TENN.

For the occasion of the meeting of the Summer School of the Y. M. C. A. at Knoxville, Tenn., June 12-15, 1897, the Southern Railway will sell tickets to Knoxville and return at rate of one fare for the round trip; tickets will be sold June 10th to 15th inclusive, good to return until June 30th, 1897. Call on any agent of the Southern Railway for information.

REDUCED RATES TO NASHVILLE.

The Southern Railway has on sale from all of its principal stations, tickets to Nashville and return at very low rates, on account of the Tennessee Centennial. Call on any Southern Railway agent for particulars regarding schedules and detail information about rates and tickets.

We have received an announcement of the University Adjunct, a Training School to be conducted at Oxford, Miss., during the summer of '97, by Messrs. T. C. and W. W. Lockard. Young men proposing to enter the University next fall could not do better than to receive preparatory instruction from these two gentlemen, who are well qualified for the position they occupy. The term begins June 10 and closes Aug. 7.

Exchange of Palpits

Bishop W. A. Roper, of Heidelberg, Jasper county, will preach at Quitman on the fourth Sunday, the 28th inst., at 11 a. m., and 7:45 p. m. He will also preach on the same day at the Clark County Poor House at 3:30 p. m. Let all the people of Quitman and vicinity come out to hear this most excellent and able preacher. On the same day I will preach at Salem church, near Vossburg, two sermons to young men by special request, at 11 a. m. and 3 p. m. There will be dinner on the ground. Everybody in all the region around about are cordially invited to come and bring with them well-filled baskets for the innerman. I will also preach on Saturday at the same place at 11 a. m. These appointments will be filled by Bishop Roper and myself, the Lord willing.

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B. Y. P. U. Department.

A Pleasant Reunion.

The Baptist Young People of Vicksburg gave their pastor, Dr. J. S. Hutchinson, a birthday surprise at the close of their prayer-meeting April 20.

The room was decorated with beautiful roses, which added much to its attractiveness. After some time spent in devotional exercises, the president announced that a special program had been prepared for the evening. Then a quartet sang, in an impressive manner, the song, "I Know Not What Awaits Me." After the song, the following poem, written by a friend for this occasion, was beautifully read by Miss Alice Borchert:

TO OUR PASTOR.

We greet thee, faithful shepherd of the flock,
On this, the anniversary day, that fills another round upon the unyielding clock.
That meets for thee what years the Master wills.

Thou art in manhood's steady, glowing strength,
Still upward climbing toward the goal of years.
The summit may'st thou surely reach at length,
Where, o'er the hills, the golden crown appears.

In springtime's balmy days thy years began,
And now thy fragrant flowers are greeting thee;
Her song-birds sing the sweetest notes they can,
To set thy heart from care and sorrow free.

We wish thee, surely, many glad returns,
Of birthday memories and hopeful dreams;
When, musing o'er the past, the spirit bursts,
And swells the aspiring heart in hope's foregleams.

We greet thee as a gift from God above,
And fain would give expression to the joy
We feel for thy kind ministries of love,
Support thy zeal in this divine employ.

We would assure thee of our high esteem,
And of our undimmed love and loyalty;
Deploping actions that may even seem
To cast a shadow 'twixt our love and thee.

Thy words give strength and solace to our hearts;
Thy life a benediction to our souls;
Thy leadership fresh courage o'er our paths,
When o'er us dark and fierce temptation rolls.

In social converse in our welcome homes;
In breaking unto us the bread of life;
In warning us against the foe that roams,
And urging us to love and live in life.

Thou bringest to our youthful hearts good cheer;
Thou dost refresh our souls with heavenly meat;
Thou dost beat out our hearts with Godly fear,
And fortify us well against defeat.

Thou hast been faithful to our hand of youth;
To thee our love and loyalty are due;
We would be "fellow-workers to the truth";
Beloved Pastor, hear, we will be true.

For His dear sake, who bought us with His blood,
We do, this day, our covenant renew;
And we stand by thee through fire and flood;
We pledge thee now, we will, we must, be true.

Then the president, in behalf of the young people, made a short, appropriate address, in which he referred to the fact that our pastor had been with us for over two years, and that during that time he had always shown a deep interest in the young people, and made us feel that he is our friend and would do anything in his power to help us; and that under his efficient leadership, and faithful, earnest teaching, we had grown stronger, and more useful in our Christian life, and better fitted to do the work God has given us to do, so that he had been the means

of leading a number to accept of Jesus, who have become active members of the Union.

As a slight token of the love and esteem of the young people, the poem and a copy of the Northfield Year Book, which contains a choice thought for each day in the year from a number of our best men, was presented to him. This book will be a daily reminder of his young people and their appreciation. He was assured that the best wishes of every member of the Union went with the gift.

Our pastor was deeply affected by the love and appreciation manifested towards him in this way. It will be seen from his following response how much he appreciated it:

DEAR YOUNG FRIENDS:—

The lovely spirit which breathes in the poem just read, and the able address of your president, together with this beautiful and voluntary gift, are entirely in harmony with the many acts of kindness which have made so pleasant my more than two years' ministry among you.

The measure of success that, under the divine blessing, has attended my work in connection with the material and spiritual welfare of the church, has been more due to hearty co-operation and efficient help than to anything specially meritorious in my efforts. Your special reference to my work in connection with the Young People's Union is highly gratifying to me, though, I think, too flattering.

The future is with the young; and anything that tends to lead them in the paths of wisdom cannot fail to enlist the sympathy of every true minister of Christ.

In the poem you are pleased to refer to my character and conversation, and efforts in preaching the gospel. Well, my own feeling in this direction is, that if I have helped one immortal soul here, I have not lived in vain. I thank God that, now and again—would it were often— we can take up the words of the sainted and now glorified Havergal:

"Another called, another brought, dear Master, to thy feet!"

Oh, these are words to tell the joy so wonderful and sweet.

Oh, where are words to give thee thanks, that thou indeed hast heard:

"Thou faithful promised word!"

Another voice to tell it out what great things thou hast done,
Another life to live for thee, another witness won;

Another faithful soldier on our Captain's side enrolled,
Another heart to read aright, thy words of love untold!"

I am glad to think that your condition as a Young People's Union is so satisfactory; that the spirit of harmony prevails among you, and that you are so willing and hopeful as to the future. As I look into your faces to-night I thank God for the many answers to my prayers on your behalf, for your loyalty to me, as your pastor; for your self-denial and consecration in His work, and I shall continue to pray that your love to God may abound yet more and more; that your lives may be still more beautiful, bright and useful; and that you may continue to be honored instruments in His hands in leading others into the same life and joy that you possess."

After his response, we all joined in singing "Blest Be the Tie That Binds," and then our pastor led us in a closing prayer.

It was a complete surprise, but a very pleasant one, and enjoyed by all. We feel that we are

highly favored in having such a noble, consecrated man—one who is both pastor and friend—leading this young people's union, and that we cannot speak too highly concerning his life and work here in this city.

Vicksburg, Miss., April 20, 1897.

SUNDAY SCHOOL LESSON.

By W. F. YARBOROUGH.

MAY 23, 1897.

SUBJECT: The Conference at Jerusalem. Acts 15: 1-29.

GOLDEN TEXT: Through the grace of the Lord Jesus Christ, we shall be saved even as they. Acts 15: 11.

INTRODUCTORY.

Paul and Barnabas retracing their steps, confirming the churches as they went, soon found themselves back at Perga, their first station after leaving Cyprus. Here they stopped long enough to evangelize the city, which they had passed over on their outward journey. Setting sail from there, they were soon back at Antioch whence they had started out some three or four years before. Back at home, they gathered the church together and rehearsed the things that God had done with them. We read that the disciples there were filled with joy and with the Holy Ghost as they heard how the Lord had been working through his chosen ones. In the meantime some bad leaven had gotten into the church at Antioch and soon began to show its presence. It is contrary to both the practice and the teaching of Paul and Barnabas, and as they see its tendency they oppose it uncompromisingly. The question resolved itself into this: Are we to be saved by faith and works, or by faith alone? Paul and Barnabas had preached the works of the law, and contended earnestly for this position. At the discussion increased in proportions, it was decided to consult the mother church at Jerusalem, just as Baptist churches now will often seek the advice of other churches when difficulties arise. Considerable additional light is thrown on this conference at Jerusalem by the opening chapters of Paul's letters to the Galatians.

EXPLANATORY.

I. The Question Raised, 14.

The germ of all this trouble Paul had with the Judaizers, was the innate idea of fallen man, that there must be some human merit in salvation. It had been in Paul's mind for a long time, (compare Phil. 3: 4-6,) but all this he now "counted loss for Christ." By special revelation he had learned the gospel of grace, Gal. 1: 15, 16, and when he saw that the brethren at Antioch had become infected with this dangerous mixture of faith and works, he turned against it all the logic and force of his great mind. The particular form which the question took at Antioch was not whether Gentiles could be admitted to gospel privileges, but whether they could be saved without becoming Jews? The certain men which came down from Judea took the negative side against Paul and Barnabas, and as they seemed to have some scriptures on their side, the people not discerning clearly between Judaism and Christianity, the Apostles had more than they could

do to turn them down. Hence, the church at Antioch determined that Paul and Barnabas, and certain other of them, i. e., of their number, should take the matter to Jerusalem and get the opinion, not the decree, of the Apostles and elders about this question.

Titus was one of the certain other, Gal. 2: 1. The church commissions them and helps them along the way. They pass through Phenice and Samaria, not strictly Jewish provinces, where the gospel had been preached before it had at Antioch. To the disciples in these countries they tell about the conversion of the Gentiles on their late missionary journey, a fact which greatly rejoiced the brethren. When they reached Jerusalem they made known their mission and were received of the church and of the Apostles and elders as accredited messengers of their sister church. To these assembled they declared all things that God had done with them. Observe that in their report, both at Antioch and at Jerusalem, they ascribed the success of their work to God, referring to themselves as instruments in his hands. It is hard to tell from the construction whether verse five is a part of their report or whether it is the relation of something that took place in the assembly in Jerusalem. The latter interpretation is the more plausible; the interruption of the Pharisees seeming to be suggested by the Apostles' report of how the Gentiles had been given the privileges of salvation by simple faith in the crucified Christ. At any rate the Pharisees are Judaizers and think that none but Jews, or those who came under the Jewish ceremonial, can be saved.

The verses which follow, giving a history of the discussion, seem to indicate that there was a preliminary discussion over the matter with the leading men of the church, and Paul declares as much, Gal. 2: 2. After earnest, prayerful consideration, these leaders, apostles and elders, decide the question in a manner that sustains the position of Paul and Barnabas, not attempting, however, to enforce it by command, but on the other hand submitting it to the church for approval. The plan of action seems to have been first to question submitted to the church; then a private discussion by the leading men or pillars of the church, and finally their opinion submitted to and adopted by the church.

II. The Question Answered, 22-29.

The omitted verses give some account of the discussion, with the opinions of the principal parties to the discussion, after which our lesson goes on to tell of the formal adoption of the Apostles' opinion by the church. By unanimous decision of the church, it was agreed to send some chosen men with Paul and Barnabas to report the proceedings of the conference. This was probably done in order to meet any objection on the part of the church at Antioch to Paul and Barnabas as partisans giving a one-sided report. The men chosen were Judas and Silas, chief men among the brethren. The latter afterwards becomes Paul's companion in travel, taking the place of Barnabas when he and Paul can no longer agree. Of Judas we hear nothing more. They were both preachers or prophets, V. 22. The decision of the conference

was sent in the form of an epistle. This letter copied by Luke is one of the earliest—possibly the earliest—Christian documents. The letter was addressed to the brethren which are of the Gentiles in Antioch, Syria and Cilicia. Antioch was the capital of Syria, and Cilicia was Paul's native province, the chief city of which was Tarsus. These places probably indicated the territory into which the self-appointed Judaizers had gone with their pernicious doctrines. They have preached that there is no salvation without circumcision, i. e., that there is no salvation outside of the pale of Judaism. The church at Jerusalem states in the letter that these troublesome teachers were unauthorized by them.

Being assembled with one accord, i. e., with unanimous consent, though this unanimity did not exist at first, V. 7, they endorsed Paul and Barnabas as beloved brethren, men who had hazarded their lives for the name of our Lord Jesus Christ. They back up the endorsement with men who shall tell the same things. With this endorsement they proceed to state four restrictions to be imposed on Gentile converts under the sanction of the Holy Ghost, whose illumination they claimed in the decision of this momentous question. The first three of these conditions may have been in the nature of a concession to Judaism, but the main point in these restrictions cannot be understood without placing ourselves back with these early Christians in their environment. Compare I Cor. 8: 1-13; Gen. 9: 4; Lev. 17: 10-15. Living in the midst of heathenism, certain practices which seem to us innocent of themselves had come with the Jews to have a moral significance. It seems strange that fornication should be classed with these ceremonial observances, but we must remember that the worship of Ashtaroth or Venus was supported by prostitution, so that under the influence of heathenism the abominable sin had come to have a religious significance which the heathen converts must abstain from. These restrictions are not imposed as necessary grounds for salvation, but as something that seemed good to the church at Jerusalem and the Holy Ghost.

Paul and Barnabas did not give place by way of subjection, no, not for an hour, and the principle for which they contended, that a man is "justified by the faith of Christ, and not by the works of the law," was upheld by the conference Gal. 2: 9, 10. The closing admonition is that of fraternal advice rather than that of authority.

It has been demonstrated beyond doubt that Catarrh of the bladder can be and is being permanently cured by the use of the new discovery and invention, known as Aerial Medication. This treatment is based on purely scientific principles, and has received the highest endorsement from the medical profession, and is being used with phenomenal success both in this country and in Europe. Those of our readers who know persons afflicted with deafness are requested to send the names and addresses of such persons to Dr. J. H. Moore, Cincinnati, O., a reputable physician of the highest professional and moral standing, who is for the purpose of introducing the treatment, sending full particulars and medicines for three months' treatment free.

5-18 14.

W. M. U. Department.

MISS MARY P. HACKETT, Editor

MAY.

AFRICA.—"Lift up your eyes and look on the fields." S. B. C. Mission opened, 1850; mission-aries, 6; native assistants, 8; churches, 6; membership, 247; baptisms, 51; schools, 3; scholars, 110; Sunday School scholars, 150. Contributions, \$457.40.

STUDY TOPICS.—Kruker, the African Puritan, and his Protestant Republic. The Afro-American and his return to the home-land. Africans like—ancient Athenians—too superstitious. Excess in African religion a more hopeful state than Chinese indifference, or Japanese rationalism.

MOTHER.

My mother, 'tis of thee
Guardian of infancy
Of thee I'd sing,
Guard of my father's pride,
Guard when a babe I cried,
From every fire-side
Her praises ring.

My precious mother, the
Trainer in infancy,
Thy smile I love;
I love thy looks, thy ways,
Thy prayers, thy songs of praise,
From all my wandering ways
Lead me above.

My mother's mother, she,
Helper in infancy,
I loved thee too—
I loved thy cunning ways,
Thy sweet, thy words of praise;
Even near my four-score days
They make me new.

My children's mother, she
Who loved so ardently,
I love her still.
Love of younger days,
Love of each other's ways,
Love for our hymns of praise
My heart would be.

My mother's church of thee
Church in my infancy
Of thee I'd sing
Church of the Son of God,
Purchased by Jesus' blood,
Church for the ruined world
Jesus our King.

My mother's God to thee
Author of liberty
To thee I pray—
Long may our land be bright
With freedom's gospel light,
Protect us by thy might,
Throughout the way.

Let music swell the breeze
And ring through all the trees
Dear Jesus sing,
Let mortal tongues awake,
Let heathen lands partake,
Let China's hosts outbreak
This song prolong.

Centerville, Miss.

A Mother's Influence.

BY T. A. J. BEASLEY.

I have just been reading that beautiful poem of Cowper's, said to have been written on the presentation to him, of his mother's picture. As I read, my eyes filled with tears. And I immediately bowed and thanked God for a mother and for his blessings. I seemed all in a minute, to live in my sunny childhood again. But the thought that most impressed me, was the mother's influence. Ah, who can tell the feelings of that kind mother's heart as she looks into the face of her little innocent babe, and contemplates its future? And who can express the power of that influence which she wields over the child in his youthful days. The child seems, naturally, to regard his mother's words as truth. Hence the importance of mothers being strictly truthful. Don't tell the child stories. Don't try to coax him into doing things by telling him that ghosts will catch him if he does not. Don't make him promises you cannot fulfill.

Such conduct in either father, or mother will lead to bad results. Let your child know to depend on what you say. How well I used to like to plead my mother's promises to her, for I knew she was going to fulfill them. We only have to read the lines of such a man as Geo. Washington to see what powerful influence the mother wields in forming the character of her child. Indeed most great men may, when they have reached, as it were, the very zenith of life, cast their laurels all in a mother's lap and say, as they look upon that time-worn face, "There mother, all the glory crowning my success is thine." Of course, in saying this, I don't mean to leave out Christ and religion, for without Christ we can do nothing. But the true mother teaches Christ to her child, and that, to accept him as the child's first great duty in life. A young man some years ago, having graduated with honors in one of our colleges, after delivering his speech and having received his medal, laid it in his mother's lap, saying, "Mother, you merit this, and not I." Never shall I forget the sweet embrace and comfort- ing words of my dear mother at the time of my ordination. The preachers had given me many good words of advice, but when an opportunity was given for those who desired to bid me "God-speed" in my work to take me by the hand and do so, there was one whose face was worn by toil and care, whose steps were tremblingly made; and whose voice quivered with emotion, that spoke sweeter than any other. That embrace and that "God-bless you" and "I am so glad you are a preacher," sent a thrill into my soul never to be forgotten, and why? Ah! it was another, who had loved me, toiled for me, most lovingly and now was dedicating me to God. That childhood home, with its log cabin, its time-beaten fruit trees, its former appear- ances very much changed, is still dear to us; and why? because mother is there. It is said, a little child whose mother was sick, was carried away from home, and after her death was carried back. After searching every room looking for mother, it said, "Take me back," and mother is gone, home, the old childhood home, loses a greater part of its attraction. But who knows but that she waits at heaven's gate for the coming of her child? A mother, in many instances, is more directly asso- ciated with the child than the father, and so has an opportu- nity of more direct personal in- fluence. While the husband is away at business, she is watch- ing over the fireside. How great her responsibility! Oh! that God would fill the hearts of all our mothers with grace, that they may train our boys and girls for usefulness in life. But mother is gone from many homes where this will be read, and yet her influence lives. There are none who can fill her place. But may those saintly steps and those words like "ap- ples of gold in pictures of sil- ver," which still linger in our memory, be for good; and God's glory. Many a wild boy has been led to Christ by the re- calling of some admonition of a sainted mother. On one occa- sion, in a sermon I said: "Young man, what about that promise made a dying mother, that you would meet her in glory?" When I called for those who de-

sired special prayer to be made for them, a young man arose and said, "Pray for me. I made my mother that promise." He was happily converted and is now a bright Christian. God bless the mothers of our land. May their influence be for good.

Poplar Springs, Miss., April 30, 1897.

Two Societies.

DEAR SISTERS:—As I look over THE RECORD each week and see nothing from our church, I have concluded, this bright and beautiful Spring morning, to tell you that we have a Woman's Missionary Society at work. We have named one the Judson Society to distin- guish it from the other. We can't meet very often on account of the distance and other ob- stacles in the way in the country, but we hope to be like Judson in faith and works, who said that "We undertake great things for God and expect great things from God." We will trust Him who led the hosts of Israel through the Red Sea to be our guide, our counselor and strong deliverer. We will study his Word at our meetings, seek to know his will and obey it.

We will show Sister J. K. Pace's directions to send all money through the church treasurer to Brother Rowe. We sent five dollars a few days ago for Foreign Missions. Our next gift will be to Home Missions. Yours in the Master's work,

J. J. SPURLOCK.

[This interesting letter has been unintentionally delayed owing to the fact that it had been misplaced. We are glad to give it room this week.]

In Memoriam.

DEAR CHURCH FRIENDS:—I thought I would write a few words in memory of my darling sister, ORRIS, who died Feb. 2, 1897. It is hard, so hard, to lose my only sister, up, but God doeth all things well. Her home was with her father and mother in Atlan- ta, Ga. She united with the Second Baptist church of that city last summer, and lived up to the full requirements of the church until her death, being in all respects a true, every-day Christian. My father tele- graphed for me before she died, but arrived too late. I am a motherless and sisterless girl, and want the prayers of all Christians. Her funeral was conducted by her pastor, Bro. Norcross, who spoke from John 14:14. She was laid to rest in the family burying ground at Liberty Hill, Pike county Ga., at which place the train was met by a host of sorrowing friends. At the memorial services her friends had lovingly draped in white her vacant chair in the choir, as a token of their regard for her. We miss our dear one, so keenly, but we know she is at rest.

ESTELLE WILLIS, Miss.

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(either or stamps) pays for a complete set of 100.00 price. story of college days, and other interesting facts. Our business is to secure teachers in schools and have a few vacancies in office also.

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—is hid with him in God. This organic unity between Christ and redeemed humanity is unique, it does not obtain between him and the universe of things. That would be pantheism; but the oneness of Christ enthroned and his people is the sum of human redemption.

OUR PREMIUM OFFER.

We have concluded to offer some premiums to the friends of our paper. THE BAPTIST RECORD ought to have 2,000 renewed and additional new subscribers before the summer is ended; and we have 2,000 gifts—one for each one who will send us the amount set opposite each pre- mium.

HERE IS OUR OFFER.

1. To all new or paid-up sub- scribers who will send us \$2.80 between this time and July 1, 1897, we will send one copy of THE BAPTIST RECORD for one year, and one International Pro- nouncing Teacher's Bible, worth \$3.

2. Also to any as above de- scribed, who will send us \$2.25, we will send THE BAPTIST RECORD and "Graves' History of China," worth \$1.75.

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5. Also to any as above men- tioned, who will send us \$2.50, we will send THE BAPTIST RECORD for one year and one copy of the Mississippi Baptist Preachers by Bro. L. S. Foster.

These are all most excellent books, and are put down at a figure far below what they can be bought for in any book store. Then, we want to reach all of our friends with this notice, offer and will therefore agree to duplicate any of these offers to any of our subscribers who are behind with us, if they will pay up old subscriptions to date, and then send the required amount in addition for another year.

A WIFE EQUAL TO A GOLD MINE.

Will some of your readers give me a good recipe for making cold starch? I am selling self-heating flatirons and iron a little at every house and have to use some starch at every place and want to know how to make a good cold starch. My husband was in debt and I being anxious to help him, thought I would sell self-heating flatirons and I am doing splendidly. A cent's worth of fuel will heat the iron for 3 hours, so you have a perfectly even heat. You can iron in half the time and no danger of scorching the clothes, as with the old iron, and you can get the most beautiful gloss. I sell at nearly every house, as the iron saves so much fuel, everybody wants one. I make \$1.50 on each iron and have not sold less than ten a day I worked. My brother is doing well and I think anyone can make lots of money any- where selling irons. J. F. CASEY & CO., St. Louis, Mo., will start anyone in the business as they did me, if you will ad- dress them.

4-15-4m Mrs. A. RUSSELL.

doms of this world shall become the kingdoms of our Lord and his Christ. "Come forth out of thy royal chambers, O! Prince of all the kingdoms of the earth; put on the visible robes of the imperial majesty; take up that unlimited sceptre, which the almighty Father hath bequeath- ed to thee, for now the voice of thy bride calls thee, and all creatures sigh to be renewed."

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Prof. C. L. FOSTER, Senatobia, Miss. 2-11-06

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